

Isaiah 45 Prophesy of the Saviour Part 2 of 2

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

God declares to King Cyrus, long before he is born, that I am the LORD and there is none beside me. I have power, to do all the things I have prophesied of the work, which I will accomplish through you, in bringing about the deliverance of my people Israel.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

God foretells, for King Cyrus and for us, the salvation of my people will come to pass on earth and this is the prophetic picture for you to be encouraged thereby. For us, it is the fulfilling of prophesy, of the incarnate Christ, and the establishment of the church in the age of salvation by grace.

"let the earth open, and let them bring forth salvation," This is the prophetic picture of the womb, of the virgin Mary, being opened to receive the conception from heaven that brought the birth of Christ Jesus to fruition, as seen in: *Mt 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

Christ Jesus came from above, to earth in incarnation, and accomplished the will of God the Father in delivering God's people. When Christ did this, righteousness sprang up because all our righteousness is in and of Christ Jesus. In the beginning God created and said it was good. God is telling us again that I have created salvation and righteousness, and because I created these things, you can know that it is good.

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? 10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? 11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. 12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. 13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts. 14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. 15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour. 16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. 17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. 18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD;

and there is none else. 19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. 20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. 21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. 22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Clarke Lee's Commentary: God reminds us that He is the Creator and we are the created. As Creator; God has preeminence over all things and is subject to none. Being created; we are subject to the Creator. Many on earth are defying that God is Creator and ruler over all things, but they too shall come to the place of bowing the knee. "**That unto me every knee shall bow,**" In this age of salvation by grace; we understand that every born again child of God, in the declaration of their faith in Jesus Christ and His finished work of salvation, is bowing the knee in humble submission to the King of glory and the author of eternal life. They are making a promise to God to be his humble servants and to do his bidding, serving God and not self.

"**Swear**" is from the Hebrew word shaba (pronounced shaw-bah') and has the definition of: to be complete, to seven oneself, swear (as if by repeating a declaration seven times), adjure, charge (by an oath, with an oath), feed to the full, take an oath, swear straitly, (cause to, make to) swear.

"**every tongue shall swear**" Looking at the definition we can come to an understanding of what this phrase is telling us.

Back in verse 21 God has said "**and there is no God else beside me; a just God and a Saviour; there is none beside me.**"; back in verse 22 God has said "**look unto me and be ye saved**"; and in verse 23 God has said "**I have sworn by myself every tongue shall swear**". These declarations give us the sense of that last phrase. God is saying that I am Saviour and there is salvation in no other. God is saying to us in this age of grace; there is salvation in no other than in the Saviour, my beloved Son, which I shall send to bring about forgiveness of sins that you, the saved, may come to me and be complete in Jesus Christ.

24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

Clarke Lee's Commentary: Here we have a picture of the prophesy of the coming of the Messiah, how? Jesus Christ declared that He was righteousness and strength because He was of God.

Christ is the one "**shall one say**" to whom all of God's people come "**even to him shall men come**" in this age of salvation by grace. We notice in this chapter that twice God has said I am the Saviour.

We notice that God says that all that are angry at Him, or jealous of Him, are going to be ashamed. We see no clearer picture of this than in the revelation of the end of time and the final judgment of all people. Surely, in that day, of the final judgment, as God declared here in verse 23 "**That unto me every knee shall bow, every tongue shall swear.**" all men that are saved by God's marvelous grace shall bow in humble submission to God and render completely and fully to the worship of God and Christ. The saved shall hear the good news and commandment to enter into the eternal rest of God. The unsaved shall hear the awful doom and be cast into the eternal lake of fire with the devil and his angels. Surely, when they bow to Christ, they will be ashamed for their belligerent defiance of the Lord, the Creator.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

Clarke Lee's Commentary: In summation of this chapter: We see the conclusion of the whole matter in the prophetic picture of King Cyrus, who is to deliver Israel from their captors. King Cyrus is representative of Christ and the salvation of God's people, which will be manifested in and through the work of Christ, incarnate.

When God says "***In the LORD shall all the seed of Israel be justified***" God is telling us that the justification of all God's people, both Jew and Gentile, is in Jesus Christ. God revealed to King Cyrus, to God's people, and their captors, that their salvation was of God, and by the workings of God in the lives of all involved. God uses the unsaved, as well as the saved, to accomplish His purposes in saving his people.

This is made known to us in New Testament scripture in: ***1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*** From this text, we see that, just as King Cyrus was subject to God the Father, so Christ Jesus is subject to God the Father in accomplishing the will of God the Father to save God's people.

Herein, is God glorified and we, God's people shall be glorified; when we are made like unto the resurrected Christ Jesus as seen in: ***1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*** Finally, we shall be delivered forever from sin and sorrow and serve our God and Saviour forever as seen in: "***Isa 45:23 That unto me every knee shall bow, every tongue shall swear.***"

Praise God that He has established a King that will complete the whole work of the deliverance of God's saved people in that eternal day. Hallelujah! What a Day that will be!

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